# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Muddaththir

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

يأَيُّهَا الْمُدَّثِّرُ

**74:1 O you enveloped in garments!**

قُمْ فَأَنذِرْ

**74:2 Arise and warn!**

وَرَبَّكَ فَكَبِّرْ

**74:3 And magnify your Lord!**

وَثِيَابَكَ فَطَهِّرْ

**74:4 And purify your garments!**

وَالرُّجْزَ فَاهْجُرْ

**74:5 And keep away from Ar-Rujz!**

وَلاَ تَمْنُن تَسْتَكْثِرُ

**74:6 And give not a thing in order to have more.**

وَلِرَبِّكَ فَاصْبِرْ

**74:7 And be patient for the sake of your Lord!**

فَإِذَا نُقِرَ فِى النَّاقُورِ

**74:8 Then, when the Naqur is sounded.**

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

**74:9 Truly, that Day will be a Hard Day.**

عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ

**74:10 Far from easy for the disbelievers.**

## The First Ayat to be revealed after `Read!

يَا أَيُّهَا الْمُدَّثِّرُ (١)

O you enveloped in garments!

It has been confirmed in the Sahih Al-Bukhari and Sahih Muslim on the authority of Abu Salamah that Jabir bin `Abdullah informed him that he heard the Messenger of Allah speaking about the time period (of the pause in) revelation. The Prophet said,

فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ، قَاعِدٌ عَلَى كُرْسِيٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي. فَأَنْزَلَ (اللهُ تَعَالَى):

While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel

who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, `Wrap me up, wrap me up.

So, they wrapped me up!

So Allah revealed,

(يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ )

O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from **Ar-Rujz**!

Here, Abu Salamah added, **`Ar-Rujz** means idols.'

After this, the revelation started coming strongly and frequently in succession.

This is the wording of Al-Bukhari.

The way this Hadith is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاء

the same angel who had come to me at the cave of Hira'.''

That angel was Jibril, who had came to him with Allah's statement,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ

خَلَقَ الإِنسَـنَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الاٌّكْرَمُ

الَّذِى عَلَّمَ بِالْقَلَمِ

عَلَّمَ الإِنسَـنَ مَا لَمْ يَعْلَمْ

Read! In the Name of your Lord Who has created.

He has created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught by the pen.

He has taught man that which he knew not. (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imam Ahmad recorded from Abu Salamah bin `Abdur-Rahman that Jabir bin `Abdullah informed him that he heard the Messenger of Allah saying,

ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيَ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعَالَى:

(يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ )

ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ

Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them,

`Wrap me up, wrap me up!

So, they wrapped me up!

Then Allah revealed,

(يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ )

O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from **Ar-Rujz**!

After this, the revelation started coming strongly and frequently in succession.

They both (Al-Bukhari and Muslim) recorded this Hadith by way of Az-Zuhri. At-Tabarani recorded from Ibn `Abbas that he said,

"Verily, Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said,

`What do you have to say about this man'

Some of them said, `He is a magician.' Others said, `He is not a magician.'

Then some of them said, `He is a soothsayer.' But others said, `He is not a soothsayer.'

Some of them said, `He is a poet.' But others said, `He is not a poet.'

Some of them said, `This is magic from that of old.'

Thus, they eventually all agreed that it was magic from ancient times.

Then, when this news reached the Prophet, he became grieved, covered his head and wrapped himself up. This is when Allah revealed,

(يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ -)

O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from **Ar-Rujz** (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah)!

Concerning Allah's statement,

قُمْ فَأَنذِرْ (٢)

Arise and warn!

means, prepare to go forth with zeal and warn the people.

With this the Prophet attained Messengership just as he attained Prophethood with the first revelation.

وَرَبَّكَ فَكَبِّرْ (٣)

And magnify your Lord!

to declare the greatness of Him.

Al-`Awfi reported from Ibn `Abbas;

وَثِيَابَكَ فَطَهِّرْ (٤)

And purify your garments!

"This means, do not let your garments that you wear be from earnings that are unlawful.''

It has also been said,

"Do not wear your clothes in disobedience.''

Muhammad bin Sirin said, وَثِيَابَكَ فَطَهِّرْ (And purify your garments!)

"This means clean them with water.''

Ibn Zayd said,

"The idolators would not clean themselves, so Allah commanded him to clean himself and his garments.''

This view was preferred by Ibn Jarir. Sa`id bin Jubayr said, وَثِيَابَكَ فَطَهِّرْ (And purify your garments!)

"This means purify your heart and your intentions.''

Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri both said,

"And beautify your character.''

Concerning Allah's statement,

وَالرُّجْزَ فَاهْجُرْ (٥)

And keep away from **Ar-Rujz!**

Ali bin Abi Talhah reported from Ibn `Abbas,

"**Ar-Rujz** are idols, so keep away from them.''

Similar to this was said by Mujahid, `Ikrimah, Qatadah, Az-Zuhri and Ibn Zayd,

"Verily, it is the idols.''

This is like Allah's statement,

يأَيُّهَا النَّبِىِّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ

O Prophet!

have **Taqwa** of Allah, and obey not the disbelievers and the hypocrites. (33:1)

and Allah's statement,

وَقَالَ مُوسَى لأَّخِيهِ هَـرُونَ اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And Musa said to his brother Harun:

"Replace me among my people, act well and follow not way of the corrupters.'' (7:142)

Then Allah says,

وَلَا تَمْنُن تَسْتَكْثِرُ (٦)

And give not a thing in order to have more.

Ibn `Abbas said,

"Do not give any gift seeking to get (back in return) more than it.''

Khusayf reported from Mujahid;

وَلَا تَمْنُن تَسْتَكْثِرُ And give not a thing (**Tamnun**) in order to have more.

"Do not slacken in seeking more good.

**Tamnun** in the language of the Arabs means to become weak.''

Concerning Allah's statement,

وَلِرَبِّكَ فَاصْبِرْ (٧)

And be patient for the sake of your Lord!

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic.

This was stated by Mujahid.

Ibrahim An-Nakha`i said,

"Be patient in your giving for the sake of Allah, the Mighty and Majestic.''

## Reminding of the Day of Judgement

Concerning Allah's statement,

فَإِذَا نُقِرَ فِي النَّاقُورِ (٨)

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (٩)

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠)

Then, when the **Naqur** is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.

Ibn `Abbas, Mujahid, Ash-Sha`bi, Zayd bin Aslam, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Ibn Zayd, all said,

**النَّاقُور Naqur,** "It is the Trumpet.''

Mujahid said, "It is in the shape of a horn.''

Ibn Abi Hatim narrated that Abu Sa`id Al-Ashaj told them that Asbat bin Muhammad related to them from Mutarrif, from `Atiyah Al-`Awfi, from Ibn `Abbas, فَإِذَا نُقِرَ

فِي النَّاقُورِ (Then, when the Trumpet is sounded), The Messenger of Allah said,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟

How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?

The Companions of the Messenger of Allah said, "What do you command us, O Messenger of Allah''

He replied,

قُولُوا:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللهِ تَوَكَّلْنَا

Say:

"Allah is sufficient for us, and what an excellent Trustee He is. We put our trust in Allah.''

It has been recorded like this by Imam Ahmad on the authority of Asbat.

Concerning Allah's statement,

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

Truly, that Day will be a Hard Day.

meaning, severe.

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠)

Far from easy for the disbelievers.

meaning, it will not be easy for them.

This is as Allah says,

يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ

The disbelievers will say: "This a Hard Day.'' (54:8)

We have reported from Zurarah bin Awfa, the judge of Al-Basrah, that he lead the people in the morning prayer and he recited this Surah. Then, when he reached Allah's statement,

فَإِذَا نُقِرَ فِى النَّاقُورِ - فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ

Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.

he made a moaning sound and then he fell down dead. May Allah have mercy on him.

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً

**74:11 Leave Me alone (to deal) with whom I created lonely.**

وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً

**74:12 And then granted him resources in abundance.**

وَبَنِينَ شُهُوداً

**74:13 And children attending.**

وَمَهَّدتُّ لَهُ تَمْهِيداً

**74:14 And made life smooth and comfortable for him.**

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

**74:15 After all that he desires that I should give more.**

كَلاَّ إِنَّهُ كان لأٌّيَـتِنَا عَنِيداً

**74:16 Nay! Verily, he has been opposing Our Ayat.**

سَأُرْهِقُهُ صَعُوداً

**74:17 I shall force him to Sa`ud!**

إِنَّهُ فَكَّرَ وَقَدَّرَ

**74:18 Verily, he thought and plotted.**

فَقُتِلَ كَيْفَ قَدَّرَ

**74:19 So let him be cursed, how he plotted!**

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

**74:20 And once more let him be cursed, how he plotted!**

ثُمَّ نَظَرَ

**74:21 Then he thought.**

ثُمَّ عَبَسَ وَبَسَرَ

**74:22 Then he frowned and he looked in a bad tempered way;**

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

**74:23 Then he turned back, and was proud.**

فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ

**74:24 Then he said: "This is nothing but magic from that of old,**

إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ

**74:25 "This is nothing but the word of a human being!''**

سَأُصْلِيهِ سَقَرَ

**74:26 I will cast him into Saqar.**

وَمَآ أَدْرَاكَ مَا سَقَرُ

**74:27 And what will make you know (exactly) what Saqar is**

لاَ تُبْقِى وَلاَ تَذَرُ

**74:28 It spares not, nor does it leave (anything)!**

لَوَّاحَةٌ لِّلْبَشَرِ

**74:29 Scorching for the humans!**

عَلَيْهَا تِسْعَةَ عَشَرَ

**74:30 Over it are nineteen.**

## A Threat for Whoever claims that the Qur'an is Magic

Allah threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allah and he meets them with disbelief (in Allah) and rejection of His Ayat. He invents lies against Allah's Ayat and claims that they are the words of a man. Allah recounts to him His favors upon him when He says,

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (١١)

Leave Me alone (to deal) with whom I created lonely.

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allah provided him with

... مَالًا مَّمْدُودًا (١٢)

resources in abundance.

meaning, vast and abundant.

Allah then made for him,

وَبَنِينَ شُهُودًا (١٣)

And children attending.

Mujahid said,

"They are not absent.''

This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

وَمَهَّدتُّ لَهُ تَمْهِيدًا (١٤)

And made life smooth and comfortable for him.

meaning, `I made possible for him to amass wealth, luxuries and other than that.'

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (١٥)

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (١٦)

After all that he desires that I should give more.

Nay! Verily, he has been opposing Our Ayat.

meaning, obstinate.

This refers to his ungratefulness for his blessings after knowing (these blessings).

Allah says,

سَأُرْهِقُهُ صَعُودًا (١٧)

I shall force him to **Sa`ud**!

Qatadah reported from Ibn `Abbas that he said,

"**Sa`ud** is a rock in Hell that the disbeliever will be dragged across on his face.''

As-Suddi said,

"**Sa`ud** is a slippery rock in Hell that he will be forced to climb.''

Mujahid said, سَأُرْهِقُهُ صَعُودًا I shall force him to Sa`ud!

"This is a harsh portion of the torment.''

Qatadah said,

"It is a torment that contains no relaxation (break for relief).''

Concerning Allah's statement,

إِنَّهُ فَكَّرَ وَقَدَّرَ (١٨)

Verily, he thought and plotted.

meaning, `We only caused him to face the grievous torment of **Sa`ud**, that is Our bringing him close to the harsh torment, because he was far away from faith.'

This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

وَقَدَّرَ and plotted. meaning, he contemplated.

فَقُتِلَ كَيْفَ قَدَّرَ (١٩)

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (٢٠)

So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!

This is a supplication against him.

ثُمَّ نَظَرَ (٢١)

Then he thought.

meaning, he thought again and deliberated.

ثُمَّ عَبَسَ ...

Then he frowned.

meaning, he contracted his eyebrows together and frowned.

... وَبَسَرَ (٢٢)

and he looked in a bad tempered way.

meaning, he scowled and was disgusted.

Concerning Allah's statement,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣)

Then he turned back, and was proud.

meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ (٢٤)

Then he said: "This is nothing but magic from that of old.''

meaning, `this is magic that Muhammad received from those who were before him, and he is merely saying what he got from them.'

This is why he said,

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥)

This is nothing but the word of a human being!

meaning, it is not the Words of Allah.

The person who is mentioned in this discussion is Al-Walid bin Al-Mughirah Al-Makhzumi. He was one of the chiefs of the Quraysh -- may Allah curse him. Among the narrations about this is what was reported by Al-`Awfi from Ibn `Abbas. He (Ibn `Abbas) said,

> "Al-Walid bin Al-Mughirah entered the house of Abu Bakr bin Abi Quhafah and asked him about the Qur'an. When Abu Bakr informed him about it, he left and went to the Quraysh saying,
>
> > `What a great thing this is that Ibn Abi Kabshah is saying. I swear by Allah that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allah!'
>
> So when a group of the Quraysh heard this they gathered and said,
>
> > `By Allah, if Al-Walid converts (to Islam) all of the Quraysh will convert.'
>
> When Abu Jahl bin Hisham heard this he said, `By Allah, I will deal with him for you.'
>
> So he went to Al-Walid's house and entered upon him. He said to Al-Walid, `Don't you see that your people are collecting charity for you'
>
> Al-Walid replied, `Don't I have more wealth and children than they do'
>
> Abu Jahl answered, `They are saying that you only went to Ibn Abi Quhafah's house so that you can get some of his food.'
>
> Al-Walid then said, `Is this what my tribe is saying? Nay, by Allah, I am not seeking to be close to Ibn Abi Quhafah, nor `Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.'
>
> So Allah revealed to His Messenger,
>
> ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (١١) ....لَا تُبْقِي وَلَا تَذَرُ
> (٢٨)

Leave me alone with whom I created lonely. until His statement, It spares not, nor does it leave (anything)!''

Qatadah said,

"They claim that he (Al-Walid) said, `By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.'

So Allah revealed, **فَقُتِلَ كَيْفَ قَدَّرَ** (So let him be cursed, how he plotted!), **ثُمَّ عَبَسَ وَبَسَرَ** (Then he frowned and he looked in a bad tempered way.) He contracted his eyes together and scowled.''

Allah says,

سَأُصْلِيهِ سَقَرَ (٢٦)

I will cast him into **Saqar**.

meaning, `I will engulf him in it from all his sides.'

Then Allah says,

وَمَا أَدْرَاكَ مَا سَقَرُ (٢٧)

And what will make you know (exactly) what **Saqar** is?

This is to give fright and emphasis to its matter.

Then Allah explains this by His saying,

لَا تُبْقِي وَلَا تَذَرُ (٢٨)

It spares not, nor does it leave (anything)!

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying.

This was stated by Ibn Buraydah, Abu Sinan and others.

Concerning Allah's statement,

لَوَّاحَةٌ لِّلْبَشَرِ (٢٩)

Scorching for the humans!

Mujahid said, "This means for the skin.''

Qatadah said, "This means burning the skin.''

Ibn `Abbas said, "Burning the skin of man.''

Concerning Allah's statement,

عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠)

Over it are nineteen.

meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

وَمَا جَعَلْنَآ أَصْحَـبَ النَّارِ إِلاَّ مَلَـئِكَةً

**74:31 And We have set none but angels as guardians of the Fire.**

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُواْ لِيَسْتَيْقِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَيَزْدَادَ الَّذِينَ ءَامَنُواْ إِيمَـناً

**And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith,**

وَلاَ يَرْتَابَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ

**and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease**

وَالْكَـفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا مَثَلاً

**and the disbelievers may say: "What does Allah intend by this example''**

كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ

**Thus Allah leads astray whom He wills and guides whom He wills.**

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ

**And none can know the hosts of your Lord but He.**

وَمَا هِىَ إِلاَّ ذِكْرَى لِلْبَشَرِ

**And this is nothing but a reminder to mankind.**

كَلاَّ وَالْقَمَرِ

**74:32 Nay! And by the moon.**

وَالَّيْلِ إِذْ أَدْبَرَ

**74:33 And by the night when it withdraws.**

وَالصُّبْحِ إِذَآ أَسْفَرَ

**74:34 And by the dawn when it brightens.**

إِنَّهَا لإِحْدَى الْكُبَرِ

**74:35 Verily, it is but one of the greatest (signs).**

نَذِيراً لِّلْبَشَرِ

**74:36 A warning to mankind**

لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

**74:37 To any of you that chooses to go forward, or to remain behind.**

## The Number of Guardians of Hell and what the Disbelievers said about that

Allah says,

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ ...

And We have set none as (**Ashab**) guardians of the Fire,

meaning, its guardians.

... إِلَّا مَلَائِكَةً

but angels.

Guardian angels, stern and severe.

This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said,

"O people of Quraysh! Are not every ten among you able to defeat one of them''

So Allah said,

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً...

And We have set none but angels as guardians of the Fire.

meaning, extremely strong in their creation. They cannot be stood against nor defeated.

It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said,

"O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them.''

He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allah's statement,

... وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا...

And We have fixed their number only as a trial for the disbelievers,

> meaning, `We only have mentioned their number as being nineteen as a test from Us for mankind.'

... لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ ...

In order that the People of the Scripture may arrive at a certainty,

> meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him.

Concerning Allah's statement,

... وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا...

and that the believers may increase in faith.

> meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muhammad.

... وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease,

meaning, among the hypocrites.

... وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا...

and the disbelievers may say: "What does Allah intend by this example''

> meaning, they say, "What is the wisdom in mentioning this here''

Allah says,

... كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

Thus Allah leads astray whom He wills and guides whom He wills.

> meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others.
>
> This has a profound wisdom and it is an irrefutable proof. None knows the Soldiers of Allah except Him.

Allah says,

... وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ...

And none can know the hosts of your Lord but He.

> meaning, none knows their number and their count except Allah.
>
> This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Hadith concerning Al-Isra' that is reported in the Two Sahihs and other collections, that the Messenger of Allah said in describing the Frequented House (Al-Bayt Al-Ma`mur), which is in the seventh heaven,

فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِم

Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).

Concerning Allah's statement,

**... وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ (٣١)**

And this is nothing but a reminder to mankind.

Mujahid and others said,

**وَمَا هِيَ** And this is not.

"This means the Hellfire which has been described.''

... إِلَّا ذِكْرَى لِلْبَشَرَ

but a reminder to mankind.

Then Allah says,

كَلَّا وَالْقَمَرِ (٣٢)

وَاللَّيْلِ إِذْ أَدْبَرَ (٣٣)

Nay! And by the moon. And by the night when it withdraws.

meaning, when it withdraws.

وَالصُّبْحِ إِذَا أَسْفَرَ (٣٤)

And by the dawn when it brightens.

meaning, when it shines.

إِنَّهَا لَإِحْدَى الْكُبَرِ (٣٥)

Verily, it is but one of the greatest (signs).

meaning, the great things. This refers to the Hellfire.

Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and others of the Salaf, all said this.

نَذِيرًا لِّلْبَشَرِ (٣٦)

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧)

A warning to mankind -- to any of you that chooses to go forward, or to remain behind.

meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

**74:38 Every person is a pledge for what he has earned,**

إِلاَّ أَصْحَـبَ الْيَمِينِ

**74:39 Except those on the Right.**

فِى جَنَّـتٍ يَتَسَآءَلُونَ

**74:40 In Gardens they will ask one another,**

عَنِ الْمُجْرِمِينَ

**74:41 About criminals (and they will say to them):**

مَا سَلَكَكُمْ فِى سَقَرَ

**74:42 "What has caused you to enter Hell''**

قَالُواْ لَمْ نَكُ مِنَ الْمُصَلِّينَ

**74:43 They will say: "We were not of those who used to offer the Salah,''**

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ

**74:44 "Nor did we feed the poor;''**

وَكُنَّا نَخُوضُ مَعَ الْخَآئِضِينَ

**74:45 "And we used to speak falsehood with vain speakers.''**

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

**74:46 "And we used to deny the Day of Recompense,''**

حَتَّى أَتَـنَا الْيَقِينُ

**74:47 "Until Al-Yaqin came to us.''**

فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ

**74:48 So no intercession of intercessors will be of any use to them.**

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ

**74:49 Then what is wrong with them that they turn away from admonition**

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

**74:50 As if they were wild donkeys.**

فَرَّتْ مِن قَسْوَرَةٍ

**74:51 Fleeing from a Qaswarah.**

بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفاً مُّنَشَّرَةً

**74:52 Nay, everyone of them desires that he should be given pages spread out.**

كَلاَّ بَل لاَّ يَخَافُونَ الاٌّخِرَةَ

**74:53 Nay! But they fear not the Hereafter.**

كَلاَّ إِنَّهُ تَذْكِرَةٌ

**74:54. Nay, verily, this is an admonition.**

فَمَن شَآءَ ذَكَرَهُ

**74:55 So, whosoever wills receives admonition from it!**

وَمَا يَذْكُرُونَ إِلاَّ أَن يَشَآءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

**74:56 And they will not receive admonition unless Allah wills; He is the One, deserving of the Taqwa and He is the One Who forgives.**

## What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allah informs that,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨)

Every person is a pledge for what he has earned,

meaning, bound to his deed on the Day of Judgement.

Ibn `Abbas and others have said this.

إِلَّا أَصْحَابَ الْيَمِينِ (٣٩)

Except those on the Right.

For verily, they will be

فِي جَنَّاتٍ يَتَسَاءلُونَ (٤٠)

عَنِ الْمُجْرِمِينَ (٤١)

In Gardens they will ask one another, about criminals (and they will say to them)

> meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

مَا سَلَكَكُمْ فِي سَقَرَ (٤٢)

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣)

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (٤٤)

"What has caused you to enter Hell''

They will say: "We were not of those who used to offer the Salah, nor did we feed the poor.''

> meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (٤٥)

And we used to speak falsehood with vain speakers.

> meaning, `we used to speak about what we had no knowledge of.'

Qatadah said,

> "It means that every time someone went astray we would go astray with them.''

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (٤٦)

حَتَّى أَتَانَا الْيَقِينُ (٤٧)

And we used to deny the Day of Recompense, until the certainty (**Al-Yaqin**) came to us.

> meaning, death.
>
> This is as Allah says,
>
> وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

(nd worship your Lord until there comes unto you the certainty. (15:99)

The Messenger of Allah said,

أَمَّا هُوَ يعني عثمان بن مظعون فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّه

Concerning him verily, **Al-Yaqin** (death) came to him from his Lord.''

Allah then says,

فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨)

So no intercession of intercessors will be of any use to them.

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allah as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

## The Disapproval of the Disbelievers' Rejection and Their Position

Then Allah says,

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ (٤٩)

Then what is wrong with them that they turn away from admonition?

meaning, `what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of'

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ (٥٠)

فَرَّتْ مِن قَسْوَرَةٍ (٥١)

As if they were wild donkeys. Fleeing from a **Qaswarah**.

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion.

This was said by Abu Hurayrah.

Hammad bin Salamah reported from `Ali bin Zayd who reported from Yusuf bin Mihran who narrated that Ibn `Abbas said,

"It (**Qaswarah**) is the lion in the Arabic language. It is called **Qaswarah** in the Abyssinian language, **Sher** in the Persian language and **Awba** in the Nabtiyyah (Nabatean) language.''

Concerning Allah's statement,

بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفًا مُّنَشَّرَةً (٥٢)

Nay, everyone of them desires that he should be given pages spread out.

meaning, each one of these idolators wants to have a book revealed to him as Allah revealed to the Prophet .

Mujahid and others have said this.

This is similar to Allah's statement,

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

And when there comes to them a sign they say:

"We shall not believe until we receive the like of that which the Messengers of Allah had received.''

Allah knows best with whom to place His Message. (6:124)

It is reported in a narration from Qatadah that he said,

> "They want to be declared innocent (on the Day of Judgement) without having to do any deeds.''

Then Allah says,

كَلَّا بَل لَا يَخَافُونَ الْآخِرَةَ (٥٣)

Nay! But they fear not the Hereafter.

> meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

## The Qur'an is a Reminder

Then Allah says,

كَلَّا إِنَّهُ تَذْكِرَةٌ (٥٤)

Nay, verily, this is an admonition.

meaning, truly the Qur'an is a reminder.

فَمَن شَاء ذَكَرَهُ (٥٥)

وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاء اللَّهُ ...

So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;

This is similar to Allah's statement,

وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ

> And you cannot will unless Allah wills. (81:29)

Concerning Allah's statement,

... هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ... (٥٦)

He is the One, deserving the **Taqwa** and He is the One Who forgives.

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents.

This was said by Qatadah.

This is the end of the Tafsir of Surat Al-Muddaththir, all praise and thanks are due to Allah.